

al-Muḥaddimāt al-mumalḥadāt li-bayān mā 'kīdāthū rusūm al-Mudawwana (Cairo 1324; Muḥannā repr. Baghdād, n.d. but 1960s). To his pupil Ibn al-Wazzān (*not* -Warrāk) we owe an important—historically and otherwise—collection of *fatāwā* entitled *Nawāzil Ibn Rushd*, a selection of which, together with an illuminating introduction, has been published by Iḥsān 'Abbās in *Al-Abhāth*, xxii (Beirut 1969), 3-63). In such of Ibn Rushd's writings as have come down to us, one perceives an incisive and logical mind and clarity of thought matched by lucidity of expression.

Bibliography: All the essential references have been brought together in Iḥsān 'Abbās's introduction to the *Nawāzil* cited above.

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IBN SA'DĀN, ABŪ 'ABD ALLĀH AL-ḤUSAYN B. AḤMAD, official and vizier of the Būyids in the second half of the 4th/10th century and patron of scholars, d. 374/984-5.

Virtually nothing is known of his origins, but he served the great *amir* 'Aḥūd al-Dawla Fanā-Ḥusraw [q.v.] as one of his two inspectors of the army (*'arīḍ al-ḥayyā*) in Baghdād, the *'arīḍ* responsible for the Turkish, Arab and Kurdish troops. Then when 'Aḥūd al-Dawla died in 372/983 and his son Šamsām al-Dawla Marzubān assumed power in Baghdād as supreme *amir*, he nominated Ibn Sa'dān as his vizier. He occupied this post for two years, and seems to have made it his policy to reverse some of the trends of the previous reign; thus according to Abū Ḥayyān al-Tawḥīdī [q.v.], he favoured the release in the new reign of the historian Ibrāhīm b. Hīlāl al-Šābī [see AL-ŠĀBĪ] and took charge of the proper burial of the corpse of Ibn Bakīyya [q.v.], the former vizier of 'Izz al-Dawla Bakhtīyār executed by 'Aḥūd al-Dawla. However, his enemy Abū 'I-Kāsim 'Abd al-'Azīz b. Yūsuf [q.v. above], formerly *kātib al-ḥishā* to 'Aḥūd al-Dawla, secured his dismissal on what was, according to Rūdhrawārī, a trumped-up charge of complicity in the military revolt in Baghdād of Asfār b. Kurḍīya in support of Šamsām al-Dawla's brother and rival for power, Šaraf al-Dawla Šhūrīl. Ibn Sa'dān was accordingly imprisoned and then executed in 374/984-5.

The sources say of him that he was liberal to his dependants, but kept himself inaccessible from the populace of Baghdād—in Rūdhrawārī's phrase, *bādhīlūn li-'aḥā'ihī, mānū'ūn li-ḥiḥā'ihī*—thus incurring unpopularity to the point that his personal boat on the Tigris (*sabab*) was once stoned. His claim to lasting fame lies in his role as a Maecenas—he renewed the pensions of scholars which had lapsed on 'Aḥūd al-Dawla's death—and as the organiser of a circle of literati in Baghdād embracing both Muslims and Christians and at which all kinds of speculative and philosophical questions were discussed. He was the friend and patron of Tanūkhī (see the latter's *Niḡmāt al-muḥāḍara*, ed. 'Abhd al-Šāhīdī, Beirut 1391-2/1971-2, iv, 96-7). Tawḥīdī was one of his *nuḍarā*, and dedicated to Ibn Sa'dān his epistle on friendship, the *K. al-Sadāba wa 'l-ṣadīk*, although this was not completed for another 30 years (cf. M. Bergé, *Une anthologie sur l'amitié d'Abū Ḥayyān al-Tawḥīdī*, in *BEO*, xvi [1958-60], 15-60). He was intimate enough with Ibn Sa'dān to address to the vizier an epistle on statecraft (in his *K. al-Imā*' wa 'l-*nu'ānasa*, ed. Aḥmad Amin and Aḥmad al-Zayn, Cairo 1953, iii, 210-25, tr. by Bergé, *Conseils politiques à un ministre. Éptre d'Abū Ḥayyān al-Tawḥīdī au vizir Ibn Sa'dān al-'Arīḍ*, in *Arabica*, xvi [1969], 269-78). In both the *K. al-Imā*' and the *K. al-Sadāba* Tawḥīdī gives us a picture of these scholarly sessions;

the participants included the Muslim philosopher Abū Sulaymān al-Mantīqī [q.v.], the Christian ones Yahyā b. 'Adī and 'Isā b. Zur'a [see *IBN ZUR'A*], Ibrāhīm al-Šābī, Miskawayh [q.v.], the engineer and mathematician Abū 'I-Wafā' al-Būzadjānī [q.v.], the *māḍīyūn* poet Ibn al-Ḥajjīdī [q.v.], and several others. It was at the request of Abū 'I-Wafā' that Tawḥīdī composed a record of 37 of the sessions, forming his *K. al-Imā*': and Tawḥīdī's collection of philosophical discussions, his *K. al-Muḥābasāt*, derives also to a considerable extent from these meetings.

Bibliography (in addition to references given in the text): For the scanty details of Ibn Sa'dān's life, see Abū Shudjā' al-Rūdhrawārī's *Ḍayl* to Miskawayh, ed. Amedroz, in *Eclipse of the Abbasid caliphate*, iii, 40, 85, 102-3, 107, and Ibn al-Aḥlī, ix, 27, 29. Concerning Tawḥīdī's information, cf. D. S. Margoliouth, *Some extracts from the Kitāb al-Imā*' wal-Mu'ānasa of Abū Ḥayyān Tawḥīdī, in *Islamicia*, ii (1926), 380-90. For the text of a letter of Ibn Sa'dān's to the Būyid Fakhr al-Dawla [q.v.], see Kalkashandī, *Ṣiḥḥ al-aḥḥā*, viii, 137. Of secondary literature, see Ibrāhīm Keilani, *Abū Ḥayyān al-Tawḥīdī, essayiste arabe du IV^e s. de l'Hégire*, Beirut 1950, 42-3; Maḥzūllah Kabir, *The Buwayhid dynasty of Bagdad*, Calcutta 1964, 156, 179; J. Chr. Bürgel, *Die Hofkorrespondenz 'Aḥūd al-Dawlas*, Wiesbaden 1965, 118-19; H. Busse, *Chalif und Grosskönig, die Buyiden im Iraq (945-1055)*, Beirut-Wiesbaden 1969, 65, 239, 509-10; M. Bergé, *Pour un humanisme vété: Abū Ḥayyān al-Tawḥīdī*, Damascus 1979, index, s.v. al-'Arīḍ.

IBN AL-SARRĀDJ, appellation of a family prominent in the 9th/15th century history of the Naṣrid kingdom of Granada. Passing into Spanish literature as "Abencerraje" in the 16th century ("Bencerraje" may date from the end of the 15th), the name appears more than a century later in French as "Abencérage" (which, *pace* Lévi-Provençal [*Hist. Esp. Mus.*, i, 351] does not derive from Sirādj), and finally in English as "Abencer(r)age".

The patronymic "b. al-Sarrādjī" is known well before the 9th/15th century. It is borne, for example, by an Abū 'Abd Allāh Muḥammad of Málaga, a 5th/11th century panegyrist of the Hammūids [q.v.], and in the 7th/13th century both by a grammarian of Pechina living in Almería and by yet another Abū 'Abd Allāh Muḥammad, a *ṣāḥib* and *khawāḍ* of the Great Mosque of Granada. Early in the next century we find an Abū 'Abd Allāh Muḥammad b. Ibrāhīm b. al-Sarrādjī, a Granadan doctor and botanist whose works, now lost, were esteemed in their day.

Up to the beginning of the 8th/14th century the patronymic is borne by isolated figures whose connexions with one another are really indeterminate. If, as claimed, the B. al-Sarrādjī were of noble Arab lineage—seemingly of old Yemenī stock—it is strange to find no mention of them in the great Hispano-Arab genealogical treatises.

From the mid-8th/14th century we begin to discern in Granada the emergence of a clearly definable family, militarily successful and increasingly influential. One notable member was Abū Iṣḥāq Ibrāhīm b. Abī 'Abd Allāh b. al-Sarrādjī (d. 766/1364), commander of the *ḥaṣaba* of Ronda and governor of its highly important military district. By the early 9th/15th century the family was playing a vital part in defending Naṣrid frontiers and enjoyed a reputation for valour in the *ḡhīdāt*. Before mid-century it

already constituted a powerful and ruthlessly ambitious political party.

In 1419 the party staged its first rebellion through members in command of Guadix and Illora. Resentful of 'Alī al-Amin, then regent for the Naṣrid minor Muḥammad VIII *El Pequeño*, they slew the former and replaced the latter by Muḥammad IX *El Zurdo*, a grandson of Muḥammad V. The grand vizierate fell to Abū 'I-Ḥajjīdī Yūsuf b. al-Sarrādjī, organiser of the coup, and thereafter for eight years the Abencerrajes held sway in Granada.

When, in October 1427, Muḥammad was restored by loyalists led by Rīḍwān Banīnīgash (Banegas), Yūsuf b. al-Sarrādjī and his followers opted not to follow their sultan into exile at the court of the Hafṣid Abū Fāris in Tunis, but to lie low and spy a chance for pardon. This once gained, they plotted and achieved the restoration of Muḥammad IX with the aid of Juan II of Castile and Abū Fāris. By December 1429 Yūsuf b. al-Sarrādjī and his sultan were back in power in Granada and so remained till December 1431, when the former fell at Loja fighting a joint Castilian and loyalist Granadan force, whose success put Yūsuf IV on the throne. But Yūsuf's reign was brief: by April 1434 Muḥammad IX was back on the throne and Yūsuf dead. Throughout Muḥammad IX's third reign—up to 1445—prominent positions were assigned to the sons of Yūsuf b. al-Sarrādjī (Muḥammad and Abū 'I-Kāsim) and other members of their family and party. The period 1445-60, on the other hand, was one of vicissitudes as the Naṣrid throne fell successively to Muḥammad X *El Cojo* and Yūsuf V, and then reverted first to Muḥammad X and then to Muḥammad IX, who reigned till the end of 1453 or early 1454.

Since the sultan Sa'd (*Cirivā*) Muley Zaḍḍāḥ; reg. 1454-62, 1462-4) owed his throne to the B. al-Sarrādjī—now led by one Abū 'I-Surūr al-Mufarrīdjī—the family enjoyed his favour for a time. In 1460 we find the son of Abū 'I-Kāsim (above), another Abū 'I-Ḥajjīdī Yūsuf, as one of the most influential *ḥā'id*s of the realm, and yet another Yūsuf b. al-Sarrādjī as a *wazīr* in Mufarrīdjī's administration. But soon came a rift: resentful of tutelage, perhaps, and indignant at covert attempts to have his son Abū 'I-Ḥasan 'Alī (Muley Hacén) supplant him, Sa'd had Mufarrīdjī and the *wazīr* Yūsuf summarily executed in the Alhambra (July 1462). Muḥammad and 'Alī b. al-Sarrādjī fled to Málaga and set up Yūsuf V (Aben Ismael)—who was assured of Castilian support—as counter-claimant. His premature death brought Abū 'I-Ḥasan 'Alī to the fore again, and in August 1464, the latter, in concert with the B. al-Sarrādjī, overthrew Sa'd and seized the throne. The B. al-Sarrādjī were back in power: an Ibrāhīm b. al-Aḥḥār, an influential *ḥā'id* who had married into the family, became grand *wazīr*, and his administration included Abū 'Abd Allāh Muḥammad, son of Muḥammad b. Yūsuf al-Sarrādjī (above). A strange circumstance was soon to undo them. In 1419 'Alī had married Fāṭima, daughter of Muḥammad IX. On his death, the veneration in which they held him as their patron shifted to Fāṭima. And so 'Alī's late marriage to a Christian renegade was seen as a personal affront, and they drifted into rebellion. Savage retribution followed. Those who escaped with their lives fled, some to asylum in the noble houses of Medina Sidonia and Aguilar, other to various Castilian border towns. In 1482 they then slipped back to supplant 'Alī by his eldest son—by Fāṭima—Abū 'Abd Allāh Muḥammad (XII), the famous Boabdil. Till the end of Boabdil's reign and of Muslim

Granada, the family's party held supreme political power. Granada once in Christian hands (1492), the Abencerrajes sold up and moved to the Alpujarras, then in March 1493 emigrated almost en masse to the Maghrib. Ironically, the family that had once defended Islam in Spain so well, had, by their part in ruinous civil wars, done so much to bring about its downfall.

Their story as told in Pérez de Hita's *Historia de los vándos de Zegries y Abencerrajes* (1595, 1619) is fiction born of a few grains of truth. In this celebrated novel, which moulded most subsequent literary treatment of "moros de Granada", the Abencerrajes are the model of all chivalry, valour and charm. Their rivals are the brave but jealous and brutally perfidious Zegries—from *Maghribi* "borderer", a term seemingly applied to Maghribī *muḥājīdīn* in Spain (who were in fact politically a spent force well before the 9th/15th century). Falsely and secretly accused of dishonouring Boabdil and plotting against him, the leading Abencerrajes are unsuspectingly summoned to the Alhambra and assassinated. Not all perish; the word gets out, and insurrection follows. After a fierce struggle Muley Hacén is proclaimed, but finally the rebels are pacified, and Boabdil is restored. The Abencerrajes are banished and take refuge in Castile where they convert to Christianity. The honour of Boabdil's wife—besmirched by the Zegries at the beginning of the whole saga to turn Boabdil against the Abencerrajes—is finally vindicated and the accusers slain by Christian knights. During the 17th and 18th centuries the theme of the Abencerrajes was taken up by other European authors, notably Chateaubriand in his *Les aventures du dernier Abencerrage*.

The *Sala de los Abencerrajes*, in the *Cuarto de los Leones* of the Alhambra, derives its name from various assertions that thirty-odd Abencerrajes were slain there by Muḥammad X or, as others say, Muley Hacén or Boabdil. The fiction appears to have its roots in (a) Sa'd's assassination of Mufarrīdjī and Yūsuf (above), and (b) Hernando de Baeza's account of the murder of Muḥammad IX and his sons by Sa'd and Abū 'I-Ḥasan 'Alī in the *Cuarto de los Leones*.

Bibliography: L. Seco de Lucena Paredes, *Los Abencerrajes: leyenda e historia*, Granada 1960 and bibliography (73-5); R. Arié, *L'Espagne musulmane au temps des Nasrides*, Paris 1973, 130 ff.

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IBN SHAKRŪN (pronounced *Shukrun*) AL-MIKNĀSĪ, ABŪ MU'AMMAD or ABŪ NAṢR 'ABD AL-KĀDIR B. AL-'ARĀBĪ AL-MUNABBĀHĪ AL-MADAGHRĪ, Moroccan physician and poet who was contemporary with sultan Mawlay Ismā'īl (1082-1139/1673-1727) and who died after 1140/1727-8. He received a traditional education at Fās, studied medicine under 'Adarrāk [q.v. above] Aḥmad b. Muḥammad, performed the pilgrimage and profited by the opportunity to follow courses in medicine at Alexandria and Cairo. He then returned to settle at Meknēs, where he entered the sultan's service, but led a fairly austere and cloistered life.

As well as a commentary on a grammatical work and various poems which reveal a certain talent for versifying, Ibn Shakrūn owes mainly his fame to an *urḡīza* of 673 verses on food hygiene, the *Shakrūniyya*, which has always been highly popular among the people; it gives interesting pieces of information on food practices of the time (ed. Tunis 1323/1905; lith. Fās 1324/1906; ms. Rabat K 163). He was also the author of a *risāla* called *al-Nafsa al-warā'iyya*